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INDIANS AT • WORK



JULY 1, 1937

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS •
WASHINGTON, D.C.





I N D I A N S A T W O R K

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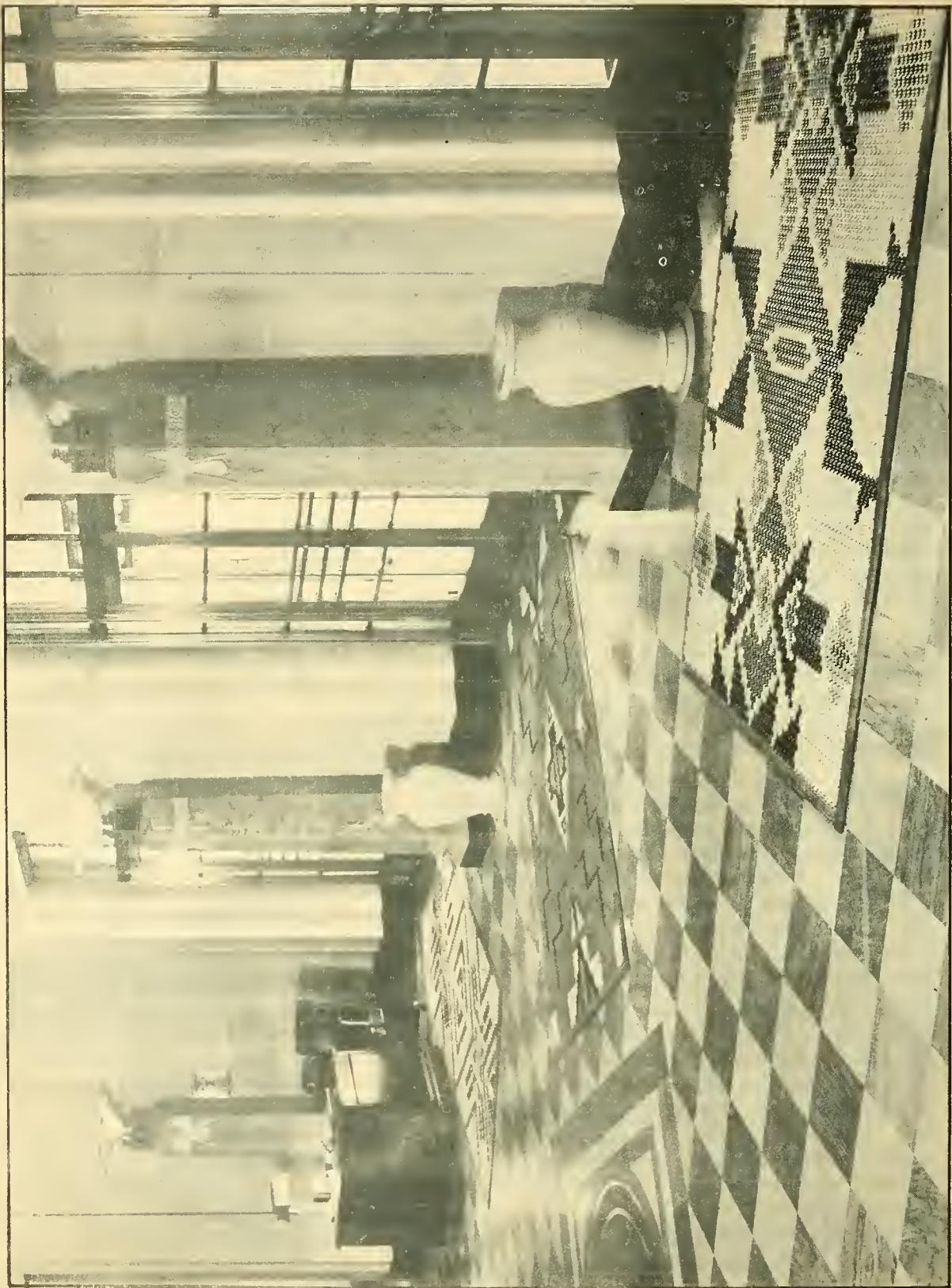
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• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

VOLUME IV -- JULY 1, 1937 -- NUMBER 22

THE NATIVE'S PLACE IN THE DEVELOPMENT OF ALASKA

People go to a new country for one of two reasons: To exploit it and get out, returning home to live in comfort as the reward of their hardships; or to make a new home. The American colonists of Spain and Great Britain illustrate the two techniques. Both are liable to be destructive to the culture patterns of the native inhabitants. But the exploiter is also destructive of all natural resources, while the home builder must think in terms of preserving his new capital.

No part of the United States has suffered more from the psychology of exploitation than Alaska. Believed by many to be an unwise investment at the time of its purchase, the discovery of gold was hailed as a possible opportunity to recover at least the purchase price.

Since then the fish, furs, minerals, lumber and other raw materials of the Territory have done that, many times over, in a single year. But canner, trapper, miner and trader alike, have worked desperately to "get it and git." The natives for whom Alaska is home and the growing body of white men who are coming to think of Alaska as home, have for many years received scant consideration.

Exploitation of mineral and animal resources is not without effect on the native peoples. The nicely balanced, though primitive, economy which enabled the Eskimo and Alaska Indian to wrest a living from a country of climatic extremes, has been upset. Upset not only physically, but what is more tragic, psychologically. People who before the coming of the white man were self-dependent, adjusting their activities to the seasonal rhythm of life, have been taught to depend on a cash economy. Instead of hunting and fishing for their own needs and growing gardens in areas where such effort is rewarded so abundantly, the native has been encouraged to disregard these activities and work instead for wages or trap for the white man and buy his food and clothing from the store. More and more a people which once was self-sufficient has become dependent upon external forces which are totally disregardful of their human needs.

Ruthless exploitation of a country can only be justified, if at all, by the fact that it is unsuitable to permanent human

habitation. That is not and never has been a fair description of Alaska. It has been the voluntary home of a more or less nomadic people long before the coming of the white man. Its climatic conditions and growth cycles are no less friendly to the white man than other areas in which white civilization has existed for centuries. While there are portions of Alaska which at present seem too forbidding for white settlement, there are vast areas which would doubtless support human life if we could get over the "get rich quick" attitude toward the country. The disregard of native rights to permanent occupancy of the Territory which has characterized the exploiter of Alaska, is at best poor business.

There is a growing body of white residents who have begun to look upon Alaska as a permanent home and are therefore thinking in terms of growth and development rather than exploitation. Many of these are youthful sons and daughters of the early pioneers. Before them lies a future which should challenge their every ambition, but it is a future fraught with conflict, for the men who have found the exploitation of Alaska profitable will not easily yield to the controls which it will be necessary to impose upon them if Alaska is to be a permanent home.

This new permanency of Alaska will also necessitate a redefining of the native's position in Alaskan life. The white man's superior mastery of the techniques of living in the temperate zone should not blind any one to the fact that the native Alaskans

were successful in making a living long before the white man came. In Alaska, as in the continental United States, successful adaptation to the demands of the environment has involved and will continue to involve the acceptance of many native ways of life. Because the native is different and his ways of thinking, acting and dressing are different, it does not necessarily mean that he is wrong. And because white ways of living have brought success and health in the less trying climates of the continental United States, it does not prove that these ways are right in Alaska.

Although the fact has not always been recognized, the native Alaskan is one of the most important resources of the Territory. The permanent economic advance of any community is directly proportioned to the economic well-being of its constituent parts. The whites of Alaska cannot continue to profit at the expense of the natives. Constitutionally suited to life in the Arctic, the Eskimo and the Alaska Indian must form the foundation to any long-range planning for the development as contrasted to the exploitation of the Territory.

This new attitude toward Alaska is already abroad in the land. There is a new permanence to some of the structures which are being erected at various points in these more northern areas. People are reconciling themselves to making a living there and are abandoning the older ambition to make a fortune. These constructive thinkers are not yet in the majority among the whites - but the fact that they exist is worth recording.

An institution such as the University of Alaska can offer leadership in such permanent planning. Through research it can indicate the ways and means by which the resources of the country can best be utilized in support of its population. And more important still, it can turn out graduates who have not only accepted this viewpoint, but who may become leaders in the various fields which will give effect to this point of view.

The Federal Government, in developing its native schools, is being guided by the point of view herein expressed and it must look for understanding and cooperation from those whites who have determined to make Alaska their home in its endeavor to capitalize to the full the native potentialities of the Territory.

(Excerpts From The Commencement Address Given At The University Of Alaska, Fairbanks, Alaska, on May 17, 1937.)

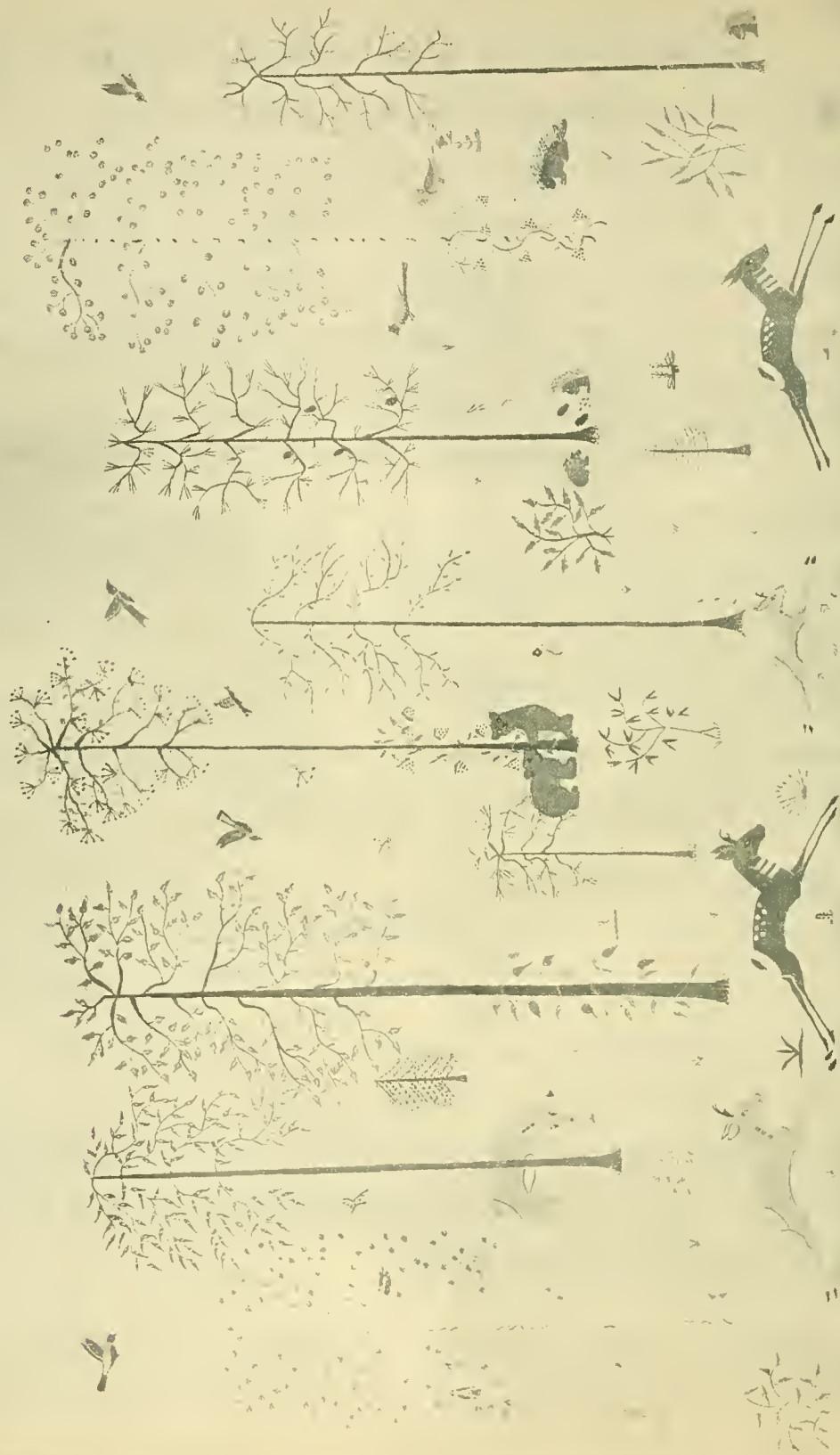
WILLARD W. BEATTY

Director of Education

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Cover Design: The cover design for this issue was drawn by Joe Evan Duran, from Tesuque Pueblo, New Mexico. He is a student at the Santa Fe Indian School.

"FOREST" - A PAINTING BY MERINA LUJAN HOPKINS (TAOS PUEBLO), A STUDENT AT THE
SANTA FE INDIAN SCHOOL.



COURT OF CLAIMS AWARDS JUDGMENTS IN FAVOR OF THE SHOSHONE TRIBE OF
THE WIND RIVER RESERVATION AND THE KLAMATH TRIBE OF OREGON

On Tuesday, June 1, 1937, the United States Court of Claims handed down its decision in the suit of the "Shoshone Tribe of Indians of the Wind River Reservation in Wyoming v. the United States", awarding the Shoshone Tribe a net judgment of \$4,408,444.23 as just compensation for loss of a one-half interest in the Wind River Reservation taken by the United States Government from the Shoshones in 1878.

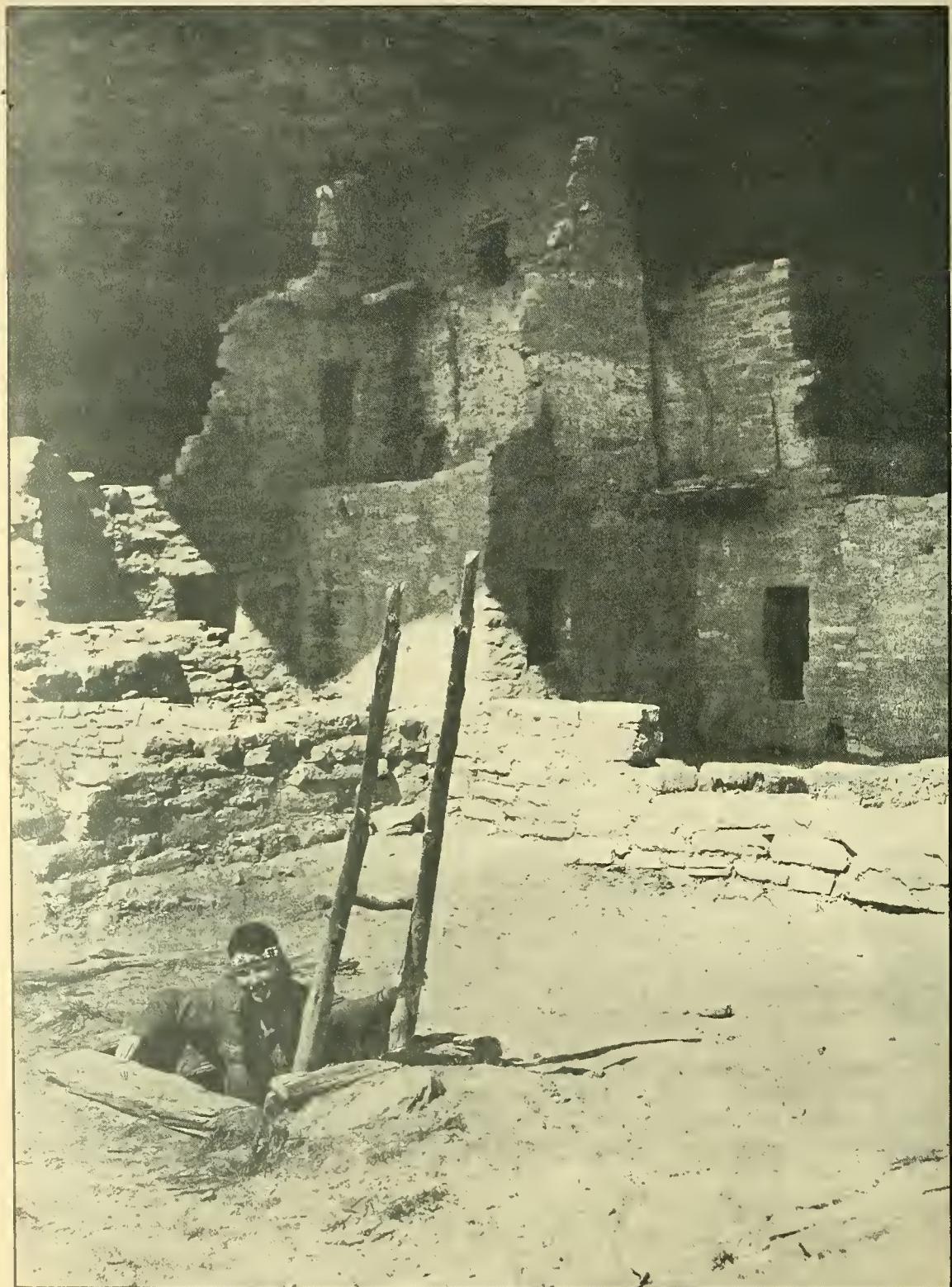
This decision is of more than ordinary importance to Indian tribes in that it deals with the fundamental question of the nature and extent of tribal title to treaty reservations. Counsel for the United States, relying upon the decision of the Supreme Court of the United States in the case of the United States v. Cook, 19 Wallace 591, had contended that the Indian tribal title is analogous to that of a life tenant, embracing only the right of the members of a tribe to live on the reservation, and to use such materials thereon as might be necessary for building and farming purposes; and that the Indians are not entitled to compensation for the value of the land, as such, or for the timber and mineral content of the land. In rejecting this contention the Court of Claims held that the title of the Shoshone Tribe includes, as beneficial incidents, the net value of the land, including the net value of any timber and mineral within the boundaries of the reservation. The court further held that the power of the Government to hold and manage the property and affairs of the Indians in good faith for their betterment and welfare does not extend so far as to enable the Government to give their lands to others and to appropriate them to its own purposes.

In arriving at the amount due as "just compensation" the Court of Claims followed the mandate of the Supreme Court of the United States (299 U. S. 476), and awarded the value of a one-half interest in the reservation as of 1878, plus interest at five per cent from that year. The gross judgment was \$6,364,677.91, which with an offset of \$1,956,233.68 made a net award of \$4,408,444.23. There is a possibility that an application will be made by the Government for a retrial of this case in the Court of Claims or for a review by the Supreme Court of the United States.

On June 7, 1937, the Court of Claims awarded the Klamath Tribe of Oregon a net judgment of \$2,267,387.68 against the United States. This case involves issues similar to those in the Shoshone case and here also there is a possibility of a retrial in the Court of Claims or a review by the Supreme Court of the United States.

* * * * *

MESA VERDE NATIONAL PARK - ENTRANCE TO KIVA IN SPRUCE TREE HOUSE



Photograph Through Courtesy U. S. Department of the Interior

THE INDIAN IN COLORADO

(Used With Permission Of The Federal Writers' Project,
Works Progress Administration)

Like his food supply, the buffalo, the Indian today has almost vanished from the Rocky Mountains. Of all the tribes that once roamed the mountains and plains of Colorado, the only Indians who now remain are those few hundred Utes located on the Consolidated Ute Reservation in the southwestern part of the State.

Yet Colorado is full of the lore of the red man; as it was once a favorite hunting ground for warring bands that clashed fiercely for right of possession to the trout-filled mountain streams and the windy plains where endless herds of bison shook the very ground as they walked.

Homes Of The Cliff-Dwellers Still Remain

The antiquity of man in Colorado is shrouded in mystery. Before the Indians there were other dwellers. High on the cliff faces of Mesa Verde are the long abandoned homes of "Little People", who seemed to come from nowhere, and then vanished, to remain only as a legend in the minds of the newer and more nomadic peoples. Anthropologists believe, perhaps, there may have been some connection between those cliff-dwellers and the more recent tribes who built their pueblos in southern Colorado. There are other legends, too, coming down from the Aztecs of Mexico, that tell of old pilgrimages to the great double mountain far to the north which was worshipped as a god and known as Ruajatolla (now identified as the Spanish Peaks).

Unlike the early dwellers, the Indians found in Colorado by the early settlers had no permanent habitation and left nothing of their work which the elements would not have removed within a few years. They lived in tepee villages and seldom tilled the ground; and for the most part they moved their towns with the seasons and with the movements of the buffalo herds. The most enduring evidence of their habitation was the sometimes well-worn trails threading the mountains. Early explorers followed these trails in their quest for accessible passes across the Continental Divide.

Shoshonean And Algonquian Tribes Occupied Colorado In Early Days

The first white men found the territory which later became Colorado occupied principally by branches of two large Indian linguistic stocks; the

Shoshoneans claimed all the mountains and a portion of the southern plains; while the Algonquian tribes held to the northeastern and plains portion of the state.

Tribes living in this latter area were principally the Arapahos and Cheyennes. The Cheyenne invasion of the West was more recent than the Arapaho. Eventually these two tribes formed a friendship that lasted seventy years.

Less permanent inhabitants of this region were the Crows, Blackfeet, Dakotas, Comanches, Pawnees, Apaches, Kiowas, Kiowa-Apaches, Sioux and the Cherokees. Navajos were found along the banks of the Rio San Juan by the Spaniards who visited Colorado in the sixteenth century.

Cheyennes Finally Move To Oklahoma And Montana

The westward migration of the Cheyennes which ended in Colorado was opposed at first by the Sutaic, living between the Missouri and the Black Hills of South Dakota. After a period of hostilities, however, the two tribes formed an alliance and the Sutaic gradually were absorbed by their stronger neighbors. After the building of Bent's Fort on the Arkansas River in Colorado in 1832, the Cheyenne Tribes separated, a part of them making permanent headquarters on the Arkansas, while the rest remained about the headwaters of the North Platte and the Yellowstone Rivers. This split was mainly effected to facilitate trading between the Cheyennes and the trappers who came to Bent's Fort but it eventually served to hasten the destruction of their tribal organization and weakened them for their wars with white men and other Indian tribes.

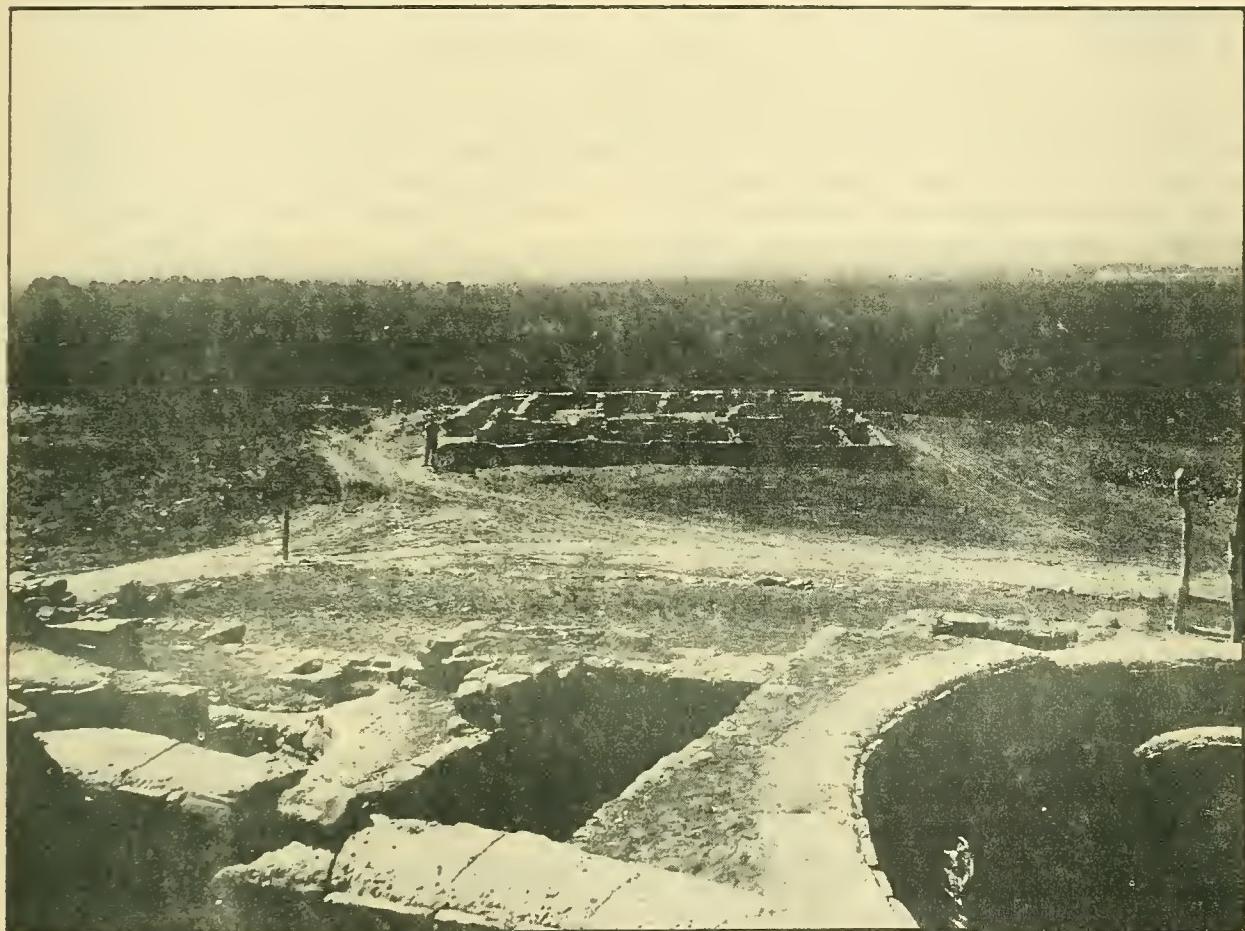
The Arkansas Division of the Cheyennes became known as the Southern Cheyenne, called Sowonia by the tribe - "Southerners."

Constant collision with the Kiowa, who claimed the land southward, and an epidemic of cholera in 1849 practically exterminated several of these bands. The Southern Cheyennes also suffered a severe blow at the notorious Chivington Massacre in 1864 and again in the Custer Battle of Washita. The Northern Cheyennes joined with the Sioux in the Sitting Bull War in 1876, and were active at the Custer Massacre. In the winter of 1878-79 a band of the northern Cheyennes under Dull Knife, Wild Hog and Little Wolf was brought to Fort Reno to be colonized with the southern portion of the tribe in the present Oklahoma but after considerable trouble arising from the natural dislike of these Indians for their new home, they were assigned to their present reservation in Montana. The Southern Cheyennes were placed on a reservation in western Oklahoma in 1867.

Arapahos Find Permanent Homes In Oklahoma And Wyoming

Along the narrow strip of the plains country bordering the Front Range of the Rockies between the Cache-la-Poudre and the Arkansas Rivers

roamed the Arapahos - "Our People." They, like the Cheyennes, were divided into a northern and southern branch, the former taking for its territory the country north of the Platte River, while their relatives occupied the Arkansas Valley along with the Southern Cheyennes, with whom they later received land in the Oklahoma reservation. The Kiowa - "Principal People" - took possession



Portion Of Ruins Of Pipe Shrine House, Mesa Verde National Park, Colorado

of a large area south of the Arkansas River, after being driven from their homes at the headwaters of the Missouri and Yellowstone by the Sioux and Cheyennes. They were noted as the most predatory and bloodthirsty of all the Plains tribes, probably killing more white men in proportion to their numbers than any of the others.

Comanches Are Pushed Into Oklahoma

The Comanches ranged in the extreme southern part of the state, they, like other early occupants of the plains, having yielded to the pres-

sure of the Sioux. After having first given up their homes in the Black Hills to this tribe, they were edged still further south by the marauding and war-like Kiowas.

Pawnees Were Friendly To Whites

In a sort of "No man's land" on the arid plains south of Republican River basin, the Pawnees ventured back and forth, following the buffalo herds and keeping a vigilant watch for enemies. As a matter of fact, they lived here mostly on sufferance of their neighbors who themselves had no taste for the living conditions in this area. Because of the isolated habitat, this tribe was less disturbed than those occupying more desirable prairies. Semi-sedentary, they lived in makeshift buildings of logs, sod and bark for about four months of the year, even planting a few rude gardens. For the remainder of the twelve months they wandered about on hunting expeditions, supplementing their limited vegetable crops with wild meat. Of all Colorado tribes, the Pawnees were friendliest to the white man, never resorting to war but always waiting patiently for the Government to right any wrongs which they felt they had suffered. Many Pawnee braves served with Government troops as scouts.

Jicarilla Apaches Raided In Colorado Area

True nomads, hunters, brigands and thieves were the Jicarilla Apaches who frequently raided into Southwestern Colorado. Another small tribe associated from the earliest traditional period with the Kiowa were the Kiowa-Apaches. Although resembling the Apache in general appearance, these Indians seemed to have no tribal connection with them.

Only The Utes Remain On Colorado Soil

Within the high mountain fastnesses of Colorado and guarding the low passes against the encroaching plains tribes, lived seven tribes of Utes, the Colorado representatives of Shoshonean stock. These mountain dwellers differed greatly in appearance from the Plains Indians, being short and stocky, whereas the Cheyennes and Kiowas were tall people. The Utes were, however, fierce fighters and were among the hardest of the Indians to subdue. Resentment with which they viewed the invasion of prospectors and homesteaders was climaxed in 1879 with the Meeker Massacre. Finally a treaty was arranged with the Government, whereby the Utes were given title to a large section in the southwestern portion of the state. As might have been expected, however, rich mineral deposits were discovered in this section and steps were taken immediately to recover it from the Indians. In 1873, largely through the counsel of the great Chief Ouray who did much through his long life to prevent trouble between his people and the white men, the Utes ceded to the Government the mineral lands in the San Juan district. However, until as late as 1874 they retained title to 15,500,000 acres on the Western Slope and occupied most of the territory west of the Continental Divide. In 1881 the Northern Ute Tribes who participated in the Meeker Massacre were removed to a reservation at Uintah, Utah. The southern Utes were later placed on a small reservation set aside for them in the southwestern part of the state.

SENATE SUB-COMMITTEE HOLDS HEARINGS ON NAVAJO AFFAIRS

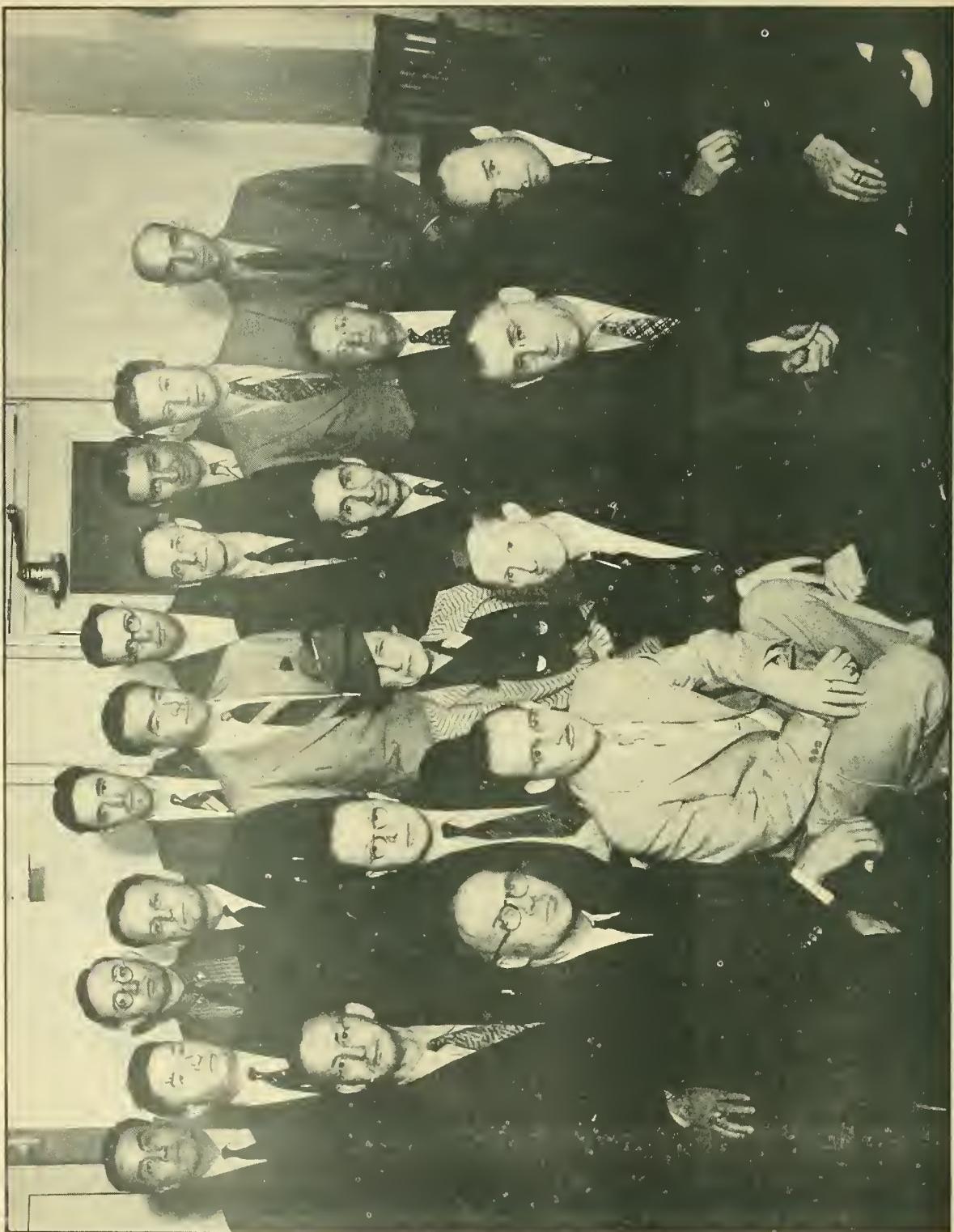
A subcommittee of the Senate Committee on Indian Affairs, during the week of June 15, heard the testimony of a group of Navajo Indians, headed by Jacob C. Morgan, who came to Washington to present various grievances. Saying that they spoke for a majority of the Navajo Tribe, the witnesses went on record as opposing the Wheeler-Howard Act and as opposed to the sheep reduction program. They contended that the present deterioration of the range was only temporary and that they should continue their sheep industry without supervision by the Government. They asked for the return of the six jurisdictions. They charged further that the reorganized tribal council was not representative of the tribe; that much of the soil conservation work being done on the reservation would prove ineffective; and that the schools were not teaching the fundamentals of education.

As this issue of "Indians At Work" goes to press, Commissioner Collier has been given an opportunity to testify only intermittently. He suggested that the Navajo witnesses produce evidence of their right to speak for fifty-seven out of one hundred and two local chapters. He cited the record of minutes of the tribal council meetings, which showed presentation to, and endorsement by, the tribal council of the stock reduction plans. He presented the Soil Conservation Service figures on the overloading of the Navajo range, which still carries some 900,000 sheep-units - 340,000 more than the conservative estimate of its capacity. To the charge that the Navajos had become impoverished through the Government's soil-saving program, Commissioner Collier replied with figures for the last four years showing wage payments to Indians on the Navajo Reservation engaged on Public Works, E.C.W., and Soil Conservation operations of \$1,800,000 per year - a sum equal to the annual earning on 600,000 ewes. The total reduction across the last four years - for all of which the Navajos were paid - has been 350,000 sheep-units; however, natural increase has brought Navajo flocks back to a total of only 23,000 less sheep and 150,000 less goats than before reduction.

The panel for the reorganized tribal council, Mr. Collier said, was chosen at local elections and the constitution which it has just drafted provides for a complete electoral system. Thirty-seven new day schools have been opened during the past three years. There are 1,379 more children in school now than in 1934. As more than 90 per cent of Navajos do not speak English and the race has never had written records, the early teaching centers around the speaking, reading and writing of English. In overcoming the obvious language handicaps, every attempt is made to develop classroom activities which will give meaning to the new and necessary skills.

Testimony at these hearings, said Mr. Collier, brought out the fact that many Navajos had come to believe that there was some connection between the Wheeler-Howard Act and the sheep-reduction and soil conservation program; so that those who are petitioning against the Act (which does not apply to the Navajos, as they excluded themselves by their own vote) believe that by so doing they are safeguarding themselves against further participation in the sheep-reduction program.

CHIEF CLERKS WHO MET IN WASHINGTON JUNE 7 TO 12



GROUP OF CHIEF CLERKS ATTEND CONFERENCE IN WASHINGTON

The fourth of the series of chief clerks' meetings in Washington was held June 7 to 12. These meetings were attended principally by chief clerks from Northwestern jurisdictions. Those present were:

Ransom C. Boczkiewicz	Asst. Supt.	Carson Agency, Nevada
Lucas C. Neal	Senior Clerk	Coeur d'Alene Agency, Idaho
Charles H. Laughlin	Senior Clerk	Colville Agency, Washington
Walter J. Clark	Senior Clerk	Fort Hall Agency, Idaho
Christopher Tyndall, Jr....	Clerk	Fort Lapwai Sanatorium, Idaho
William E. Falkenstein ...	Financial Clerk ...	Hoopa Valley Agency, California
Mrs. Edythe B. Jermark ...	Senior Clerk	Klamath Agency, Oregon
Robert M. Allen	Chief Clerk	Menominee Mills, Wisconsin
Peter W. Lightfoot	Senior Clerk	Pipestone School, Minnesota
Edwin H. Hooper	Senior Clerk	Sacramento Agency, California
Charles E. Larsen	Senior Clerk	Salem School, Oregon
Harlow E. Burt	Senior Clerk	Shoshone Agency, Wyoming
Clarence G. Davis	Senior Clerk	Tacoma Hospital, Washington
Vincent J. Keeler	Senior Clerk	Taholah Agency, Washington
Herbert B. Jolley	Senior Clerk	Tulalip Agency, Washington
Robert R. Burns	Senior Clerk	Uintah and Ouray Agency, Utah
Francis R. Anderson	Senior Clerk	Umatilla Agency, Oregon
Rex A. Fones	Senior Clerk	Warm Springs Agency, Oregon
Lloyd Patterson	Senior Clerk	Western Shoshone Agency, Nevada
Sidney J. Shick	Senior Clerk	Yakima Agency, Washington

* * * * *

BERT G. COURTRIGHT BECOMES KLAMATH SUPERINTENDENT

Mr. Bert G. Courtright has been appointed as Superintendent of the Klamath Agency. His services in the Indian Bureau dates from 1908, when he served as Issue Clerk. He has also served as an Indian Service Auditor, and was transferred to the Division of Investigations when the Auditing Service was transferred to that division. He has been Acting Superintendent at several reservations, including Klamath.

THE PUEBLOS LEARN HOW TO CAN



School Girls Prepare Vegetables Skilfully



Primitive But
Effective Methods



Cans Ready
For Delivery



Cooking Cans In Washtubs -
All Water Had To Be Hauled

A CANNING DEMONSTRATION ON WHEELS

By Loren F. Jones, Agricultural Extension Agent,

United Pueblos Agency, New Mexico

Will the Indians cooperate in a canning program; and if they do, will they eat the products they can? These were some of the questions being asked as the Extension Agent attempted to interest people in a canning project for the United Indian Pueblos. And this skepticism was well founded, for the Agent encountered considerable difficulty in some of the pueblos. Often several trips were required to explain the program to pueblo officials and to interest the Indians in doing the work. In some of the pueblos there had been some canning done, while in others the idea of canning meats and vegetables was entirely foreign to the Indian women.

Extension, Education and Rehabilitation Share In Funds And Responsibility

The program, as outlined, was to be a cooperative venture between the day school of the area and the agricultural extension workers. The superintendent of the day schools supplied funds for purchasing the necessary equipment, such as retorts, can sealers, corn cutters, kettles and tubs, together with fuel for the actual canning operations which, in most cases, was done at the school.

The Extension Division assumed full responsibility of supervision of the canning program, supplying the cans to the Indians and making final settlement to the merchant from whom the cans were purchased. The greatest care was exercised in securing competent supervisors, and a man and a woman who had had several years' experience in canning demonstrations were secured. Sala-

ries for these supervisors were furnished from Indian Rehabilitation.

In every case there was the closest cooperation between the extension worker and the school teachers. The farmer, stockman or farm agent in each district or pueblo met with Indian pueblo officials and made arrangements for conducting the canning work. The school teachers made preparatory plans, arranged suitable rooms at the school for the canning, notified the women when to have their products ready, helped with the records and in many instances, helped with the actual canning operations. They also assumed the responsibility of checking the cans out to the Indians doing the canning, of making collections from each family and of accounting to the Extension Agent for all cans used.

Interest Is Slow At First, Then Intense

In spite of all these preliminary preparations, conferences with governors, meetings before the council, talking with influential Indians, the work of the farm agents, and the repeated urge of the day school teachers, the first day in the pueblo always met with little response from the Indian families. They seemed to make no move until they saw the government truck, loaded down with cans and canning equipment, drive up to the door of the day school building; then they would go out to the garden and gather a few vegetables or fruits

Every precaution was taken to guard against spoilage. Processing time-tables were furnished by the Extension Division and these were rigidly adhered to. Products were canned as rapidly as possible after being gathered, regardless of how much came in. All products brought in were canned if it took all day and far into the night to complete the work. Only where, in the judgment of the supervisors, the product was not suitable for canning was anything turned back.

By the end of the third day



Processing Was Always Done In
Steam Retorts Out-Of-Doors

and come in to the demonstration, more apparently, out of curiosity than from any desire to can or to learn how to preserve foods by modern methods. During the second day, however, more products came in than could be handled during the daylight hours; and it was not uncommon to see people moving about in the darkness poking the fire under an outdoor retort to finish the processing of products.

business was always good, with more products to can and more Indian women wanting to can than could be accommodated. On many occasions, when the time came for moving the equipment to another pueblo, the Indian women would gather around and insist that more time and assistance be given them and would fairly beg that a return trip be made. Then in the next pueblo the same experiences were repeated.

In Jemez Pueblo, the farm agent and one of the supervisors went out prepared to can several hundred cans. They called on the governor to make sure his people had been properly notified. Then they rearranged a school building and set up their equipment. No one came. About noon they returned to the governor who made a house-to-house call to notify all who were interested in canning to bring their product to the demonstration. Still no one came. Finally three o'clock came and not a woman showed up, so the Supervisor said, "We will load our equipment back into the truck, go down into the center of the pueblo and at least talk to the people about canning. We came out here to teach these people how to can and we are not going back until we have canned at least one can and shown someone the process." Securing permission from the governor, they stopped right in the middle of the pueblo, took off one retort, built a fire under it and attached a sealer to the back of the truck. Soon a number of Indians, seeing this strange sight, came out to investigate. Speaking in Spanish and in English,

the supervisor explained briefly the methods used in preserving foods by canning and what the Indian Service was attempting to do. As the women became interested, they slipped into their homes and brought out small pans and baskets of fruits and tomatoes. These were prepared and canned right out in the street in the scorching August sun, but the job was done and a foundation was laid for future work. Later in the season at that same pueblo, 1,129 containers were filled and when the truck moved on the women begged for more help.

It was rather late in the season when the canning supervisors reached the Chicale Village of the Isleta Pueblo. Practically all of the corn of the village had developed beyond the canning stage. One Indian farmer, a Mr. Frank Marrijo, had planted his corn late; and to him the Indians of the village went and exchanged ripe corn for the immature corn in his field. It was an even exchange and most of Mr. Marrijo's corn was put into tin cans for the village. Every Indian family in the Chicale Village did some canning.

More Than Thirty Thousand Cans In 1936

During this canning in the United Pueblos jurisdiction, from August to December, 1936, a total of 32,384 containers were filled, containing 32 different varieties of products. An accurate record of each day's canning was kept. This included the date, the pueblo, the name of the family and the a-

mount of each product they canned. The agency now has a complete record of every Indian woman's canning and of the products she canned and even the size of the containers used. The number of products canned per family varied from a very few cans to more than three hundred. This record shows the following canning done by pueblos:

At Laguna there were 97 families canning 4,783 cans and jars
At Taos there were 93 families canning 4,915 cans and jars
At Isleta there were 92 families canning 5,639 cans and jars
At Cochiti there were 64 families canning 3,218 cans and jars
At Zuni there were 60 families canning 1,523 cans and jars
At Santa Clara there were 53 families canning 2,972 cans and jars
At Acoma there were 40 families canning 2,308 cans and jars
At Sia there were 33 families canning 2,010 cans and jars
At San Juan there were 31 families canning 1,482 cans and jars
At Jemez there were 24 families canning 1,129 cans and jars
At San Felipe there were 14 families canning 681 cans and jars
At Picuris there were 12 families canning 475 cans and jars
At Santa Ana there were 12 families canning 185 cans and jars
At Nambe there were 9 families canning 355 cans and jars
At San Ildefonso there were .. 8 families canning 154 cans and jars
At Tesuque there were 7 families canning 455 cans and jars

making a total of 649 Indian families canning a total of 32,284 containers.



Extension Agent Demonstrating
Use Of Tin Can Sealers

Meat Canning

Through the efforts of the superintendent of the jurisdiction, authorization was secured for the slaughter of 100 old I. D. cows to be distributed to needy Indian families. A plan was worked out whereby the Indian women doing the work would receive 25 per cent of the canned product in payment for their

labor and they would merely pay for the cans. The Agency furnished the other 75 per cent of the cans, and these filled cans were held in the Agency warehouse to be distributed as rations to needy families. While the animals were old and in rather poor condition, processing the meat under pressure rendered it amazingly tender and palatable.

The meat represented the largest quantity of any one product canned during the project. The amounts canned, according to products were: Meat 9,784 cans; corn 4,500 cans; chile 4,299 cans; peaches 2,883 cans and jars; green beans 2,079 cans; peas 1,325 cans; apples 2,015 cans and jars; tomatoes 1,545 cans and jars; carrots 515 cans; beets 279 cans and jars; pickles 159 jars; squash (calabacita) 337 cans; soup 89 cans; pears 367 cans and jars; plums 156 cans and jars; apple butter 38 jars; grapes 427 cans and jars; cabbage 348 cans; quince 17 jars; prunes 8 cans; pumpkin 348 cans; mushrooms 6 cans; apricots 12 jars; chile sauce 10 jars;

turnips 36 cans; spinach 51 cans; pork and beans 132 cans; swiss chard 18 cans; venison 28 cans; chow chow 24 jars; bread and butter pickles 69 jars; jelly 142 jars; and 6 jars of plum preserves.

A three-day meat canning demonstration was held at the Santa Fe Boarding School where meat was canned for the school. During the three days, there was a total of 273 teachers and students in attendance. This number is not included in the 649 families doing canning, for these students and teachers were not canning for themselves but were learning how to can the meat and at the same time helping with the work.

Pueblo Indians Are Convinced Of the Value Of Canning

This canning program has done much to teach the Indians of the jurisdiction the fundamentals of modern canning and the value of a "live at home" program. The percentage of spoilage has been negligible. In many pueblos where thousands of cans were preserved, no cans of spoilage could be found. This has given the Indians confidence in the methods used and in their ability to can fruits, meats and vegetables successfully; and as a result, several retorts, tin can sealers and pressure cookers have been purchased by Indians of the various pueblos. These Indians have had

these canned goods in the homes, they have eaten of them, and they know they are good. As one prominent Indian in the Taos Pueblo said:

"Maybe you don't believe it, but our canning products is three times better than we buy in the stores. Our mountain vegetables are better than the ones we buy; and because we grow them and can them, we like them better. For dinner today my wife she opens two cans of apples and one can of meat. We don't buy cans this winter from the store. My wife she can about three hundred cans."

Other Indians' Opinions

"At Taos Pueblo in New Mexico, a community canning project was started

last summer with what assistance and friendly supervision our extension

agent, Mr. Jones, was able to get. There was little inclination at first by certain members of the tribe who reason it might lead to canning some of our native corn and wild fruit, but like anything else some of our council men decide to cooperate in our new scheme which we manage to try it out in the form of demonstration that prove very successful.

"On the day of our demonstration the governor of our pueblo announce to his people at our request that any one who wish could come and

fields. Due to higher altitude, mild climate conditions, some of our products were of the best choice grades and excelled in flavor.

"Thus we have reason to boast that this sort of project is beneficial from the standpoint of health and many other angles such as education, appreciation of nature's gifts, a community center." (Signed) John D. Concha.

* * * * *

"We shall put up more of our



At Taos Pueblo, After The Cans Were Taken From Retorts, They Were Cooled, Sorted And Labeled

bring what they wish to have it canned at the day school where we had our demonstration as the home economics room serve the necessary fixtures. Many of the pueblo women and girls attended our meetings throughout the season. Splendid results were accomplished. We canned corn, vegetables, pumpkins, fruits and meat. Prepared fruit products were also turned out.

"The products we canned were all fresh mountain water irrigated and all fresh hand-picked from the

farm produce and meat this year since we can get the farmer to help who is always very willing. And we discovered that is one good way to keep our meat and vegetables during winter for family use." (Signed) Irvin Hunt.

* * * * *

"My family enjoyed the canned food as it tastes as good as fresh food and is much easier to prepare." (Signed) Benie Paisano.

"The canning work, done at Laguna, has been a great help to the people. We canned enough vegetables during the summer to last all year, and the money usually spent for canned vegetables can be used for other things. The home canned vegetables are every bit as good as

those we buy, and the canned meat is more tender than fresh meat. The canned meat we feel is much more sanitary than dried meat, the way we usually put it up, as it is away from the flies; and the canned meat keeps much longer." (Signed) Mrs. Frank Paisano.

Indian women are already inquiring about next year's program and the men are planting their spring gardens with a view of having more products to can this fall.

* * * * *

TWO MILLION POUNDS OF WOOL SHIPPED FROM NAVAJO AREA LAST YEAR

Navajo Indian flocks supplied the American wool market with 2,241,441 pounds of wool during 1936, according to figures compiled by officials of the Navajo Service.

Of the 50,000 Navajo Indians residing on the reservation, 4,637 are flock owners. Approximately 15 per cent of the wool produced on the reservation is used in weaving Navajo blankets. The balance is sold through commercial channels.

The bulk of Navajo wool is shorn between April 1 and June 1. However, small lots are shorn the year round and sold to traders by individuals who are forced by lack of funds to use this means to obtain food supplies.

Practically all wool produced on the great Navajo Reservation, regardless of whether it is sold direct to buyers or through wholesale houses, ultimately reaches the Boston market from where it is shipped to the woolen mills.

The wool is bought first by the traders from the sheep owners and is then sold through the wholesale houses to eastern wool dealers. Among prominent traders operating on the reservation are Bruce M. Bernard Trading Company, Shiprock, New Mexico; E. & E. Arnold Trading Company, Tohatchi, New Mexico; Ganado Trading Company, Ganado, Arizona; Lorenzo Hubbell, Oraibi, Arizona; Kerly Trading Post, Tuba City, Arizona; and Babbitt Brothers Trading Company, operating at Tuba City, Jeditto, Tonalea and Cedar Ridge, Arizona.

Navajo sheep vary from a very poor type in both body conformation and quality of wool to a much improved type which would be equal in value to the white man's sheep. The average Navajo breeding ewe from one to three years old is now worth about \$4.00 per head.

SERIES OF MEETINGS SPREADS KNOWLEDGE OF FIRE PREVENTION AND CONTROL

The Forestry and Grazing Division, Emergency Conservation Work and the U. S. Forest Service personnel have worked together in conducting a group of fire-control meetings during the spring. These were held in North and South Dakota, Montana, Wyoming and Minnesota, with the idea of spreading knowledge of fire-prevention and control among the Indians and Indian Service employees before the coming of the dry season when the fire hazard increases sharply.



Listening To The Discussion On Forest
And Range Fires At Shoshone

Meetings were attended not only by Forestry and Grazing employees, ECW personnel, U. S. Forest Service workers, and visiting Park Service officials, but by other employees, Indians of the jurisdiction and lessees of Indian land, and in many instances by the older school children.

On each reservation the forest and range assets were reviewed and the plans for fighting fires were gone over. Locations of lookout stations truck trails and storage sheds for fire-fighting equipment were discussed; the organization plans to be followed in case of fire were explained; and the areas of greatest fire hazard were shown on maps. Common-sense rules for the prevention of fires were stressed and federal and state fire laws reviewed. At a number of meetings motion pictures showing forest and range fires and methods of fighting them were shown.

Again and again at the meetings, this fact was stressed: Ninety per cent of all forest fires are man-made. The following rules for those who camp in or travel through forest country are worth repeating here:

Be sure your match is out. Break it in two before you throw it away.

Be sure that pipe ashes and cigar or cigarette stubs are dead out before throwing them away. Never throw them into brush.

Before building a fire, scrape away inflammable material from a spot five feet in diameter.

Dig a hole in the center and in it build your camp fire. Keep your fire small. Never build it against trees or logs or near brush.

Never break camp until the fire is out - dead out. If you have water, put out the fire in the following way: Stir the coals while soaking them with water; turn small sticks and drench both sides. Wet the ground around the fire. If you cannot get water, stir in dirt and tread it down until packed tight over and around the fire. Be sure the last spark is out.

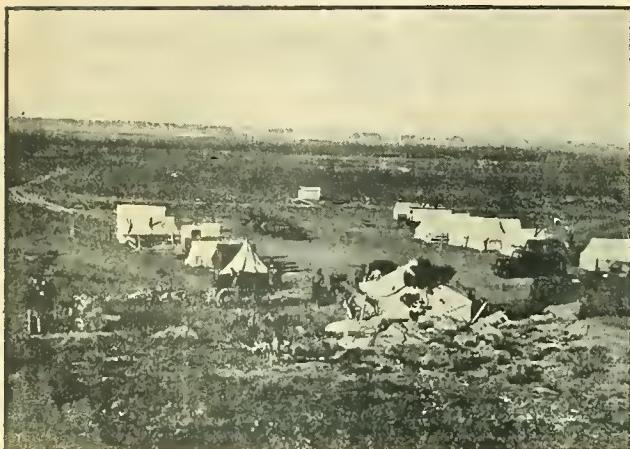
Never burn slash or brush in windy weather or while there is the slightest degree of danger that the fire will get out of your control.



ECW, Forestry and Reservation Staff Members At Shoshone Fire Meeting May 7, 1937.

Left to right: Randall, Field, Nyce, Stenberg, Schmocker, White, Wilmouth, Rawie, Kealear, Stagner, And Magnuson.

NEW IRRIGATION PROJECT AT BECLABITO INCREASES AGRICULTURAL
AREA ON THE NAVAJO RESERVATION



Beclabito Construction Camp With
Subjugated Area Shown

of the Navajo Service. The lands are fed by ditches from a former stock water development which has been enlarged into a reservoir containing 130 acre feet of storage capacity.

The dirt dam is 510 feet long and 24 feet high. The watershed covers 10 square miles and the reservoir when filled to capacity covers 16 acres. The project also includes a de-silting dam, a diversion ditch and a main canal. The new agricultural project has been fenced by the government; the land has been plowed and leveled and is now ready for seeding.

Indian ECW has completed five such projects on the reservation, the object being to better balance the Navajos' economy by increasing their agricultural acreage.

A new irrigation project on the Navajo Reservation is completed.

Assignments are being made to Navajos who care to take up land under the newly subjugated Beclabito irrigation project near Shiprock, New Mexico, according to C. H. Powers, Director of Indian Emergency Conservation Work on the reservation.

Desert wasteland has been reclaimed and turned into a fertile sandy loam farming area embodying 140 acres, half of which is now ready for planting.

The work was done by ECW under the general supervision



Another View Of The New Project





MEMBERS OF THE WASHINGTON STAFF OF THE OFFICE OF INDIAN AFFAIRS



Photograph by Schutz - Washington, D. C.

SOME OF THE DIFFICULTIES IN THE WAY OF INDIAN RESPONSIBILITY AND LEADERSHIP

By Frell M. Owl (Cherokee), Head Community Worker, Great Lakes Agency, Wisconsin

A firm conviction of whites, including many employees of the Indian Service, is that Indians are like children, irresponsible and incapable of serious leadership. Teachers sometimes complain that Indian children are unresponsive; that they do not learn as readily as white children; that great patience is needed to obtain results. The implication is that Indian children and adults do not have the learning ability that white people have.

Proponents of the idea that Indians are irresponsible and incapable of serious leadership frequently illustrate the correctness of their assumption by citing the lack of progress that Indians have made. It is pointed out that Indians have had access to Nordic civilization over a long enough time to enable any normal beings to grasp the civilization idea. The Indian is pointed to currently as a tradeless individual; he is not, it is said, an agriculturist, not a cattle-raiser, not a good home-maker, not much of a citizen, and not even a good job-holder.

Now I am an Indian and also an Indian Service employee. I lived on a reservation, attended the local Federal boarding school, had the misfortune to be a dependent child, went away to school, lost contact with home, parents, brothers, sisters and relatives. I returned to Indian life as a teacher after a number of years in New England and Atlantic seaboard states. In succession at various places, I have been teacher, principal, education field agent and community worker.

Naturally, I have given this existing public opinion toward Indians deep thought. It is something that touches my pride, my work and my interest in my people.

I believe that the attitude of those who believe that Indians are lacking in self-reliance and in capacity for leadership can be corrected by a conscientious study of the heritage, environment, and training or education of Indians.

The Indian has a rich heritage. History confirms this. His talents are dramatized in story books. Boy and Girl Scouts have adopted his traits as guides toward the development of fine manhood and womanhood. The Indian's face and figure are conspicuous on coins and in works of art as illustrative of something admirable, something noble. Recent psychological tests given to children of Indian blood failed to prove that Indian children are not endowed with the same mental capacities and abilities as are white children. The Indian child is not a born problem child. He is a perfectly normal child capable of achieving distinction if given the opportunity.

Often the environment of an Indian is cruel and contributes heavily to giving him the reputation of being irresponsible and incapable of serious leadership. He generally lives on a reservation or in an Indian community and has long been under governmental supervision. He lives in poorly constructed, overcrowded houses where conditions for sanitation, lighting and privacy are deplorable. He is neither an agriculturalist nor an industrialist. His village is usually regarded as a Federal unit and a laissez-faire policy regarding most civil matters is practiced by county and state authorities. He hunts and fishes on the reserve out of season; he marries and separates if he wishes according to Indian custom; he drives cars the year round without licenses; and he cannot legally purchase or receive intoxicants from a white man. He is usually a relief client and is an untrained spender of money. He is aware that he is an Indian, and, that as such, a prejudiced attitude is to be expected from most local white people. His white friends are usually of the more undesirable type. His recreational pursuits are generally undirected and follow the line of least resistance. He is a member of an unorganized group of people, which group once had a strong tribal organization, but which was discarded as an instrument of value when the white man brought his civilized notions to the Indian.

I hope I have made it clear that environmental factors have been and still are almost insurmountable barriers to rapid progress by Indians.

Indians' training has not, in general, prepared them for their environment. The boarding school system may have worked with a few pupils, but I feel that in general their training was artificial and totally unrelated to the future lives of the children.

The present educational policy is to train the Indian child and adult in a school located in his own community. In general the tendency is also to provide vocational training. This policy is wise, but even so, there are innumerable difficulties confronting every Indian child, parent and teacher. These difficulties challenge every move made by Indians to be responsible individuals.

Here are some concrete examples:

How should a teacher of reservation Indians present the subject "Respect for Law and Order in the Community" to perfectly rational children? From the civics textbook used in the classroom the children learn that there are state laws covering misdemeanors and domestic relations problems. As the children advance they find out that state and county laws generally do not apply on Indian reservations although they do apply to Indians not on reservations. They find out by experience that there are no laws covering misdemeanors or domestic relations on the reservations other than tribal laws which are generally obsolete. Disagreeable incidents such as battery and assault or desertion and neglect occurring in their own homes go unchallenged by

the courts even though they may be reported time and again. Sooner or later individuals encountering these difficulties become confused for lack of solution.

How should a teacher or one in my position teach Indians the importance of stability in domestic relations - particularly marriage and divorce? Should we say, "Go to the proper authorities; secure there a marriage license and be married according to state laws?" That is what I would like to do and most counties would grant the license. I know, however, that should a divorce or alimony be desired at a later date, the county would probably deny its authority to act inasmuch as the matter constituted a Federal case over which the county had no jurisdiction. The other alternative for a teacher would be to encourage and support tribal or Indian custom marriage. In this case we could rightfully say, "Go ahead and live together according to rules of Indian custom. When you and your wife disagree on some matter of domestic relations that you can't get together on, leave her and any children you may have and find some other woman to be your wife." I personally am neither inclined to support tribal marriage in its present status, nor do I feel justified in urging civil marriage.

How should a teacher present "safety on the highway" to her Indian children? Indians may drive cars on state and county maintained roads within the reservation boundaries without lights, brakes, or any limitation on speed. Drunken Indian drivers are not subject to punishment by courts for misdemeanors or wrecks. Operators' licenses or registration plates are not necessary.

How should a teacher lead a discussion among open-reservation Indians on intoxicating liquors? There is no denying that emphasis should be placed on harm that might result from excessive use of liquor. The teacher would find it rather difficult to justify the law which prohibits the sale or giving to Indians of intoxicating liquors by white people. The progressive Indian finds it equally difficult to understand why he alone of all races must be set apart by a law of this type. The result is confusion.

I entered an administrative position on an Indian reservation determined to root out the evil sources of liquor. This determination was stimulated by the remembrance that my own family life was disrupted because of liquor and that my father's death resulted from actions due to intoxication.

At the end of a few months of attempting to exterminate liquor sources my determination wilted. The personnel for the suppression of liquor among Indians is inadequate and the task is too big and too unfavorable among Indians to expect work of permanent value. My own feeling is that modification or repeal of the Federal liquor law affecting Indians will eventually come.

The problems that I have mentioned are only a few that Indians have been struggling with for many years. These difficulties on reservations are a serious handicap to Indians who want to be responsible individuals capable of leadership.

The use that an individual makes of his heritage and environment is dependent on the training he receives. Training is important for the solution by Indians of Indian problems. But in addition, fundamental changes looking toward a changed environment on reservations are essential if Indians are to make satisfactory progress.

I know I am not giving the answers to my questions here: I am only raising some of the problems that trouble me and, I am sure, many others. Many of these questions cannot be solved by administrative action alone, but must depend also on the development of intelligent, informed opinion among Indian Service people and Indians themselves.

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NOTES FROM EXTENSION WORKERS' REPORTS

An Indian woman 104 years old was found living in a wickiup made of flour sacks and various scraps. Relatives were unable to furnish better living quarters. The Senior Clerk, five extension workers and a hired carpenter assembled one Sunday, to the great pleasure of the old lady, and in one day, constructed a presentable habitation. Fort Hall Agency, Idaho.

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An extension worker had tried for many years, without success, to get one of his clients to make a garden. The client came to the worker's home to procure a recommendation that he be allowed to use funds in the office to buy groceries. A serious lecture was given the client on the value of a good garden. Thinking the point had been driven home and favorably received, the extension worker offered the seed, free. "No," was the indignant reply. "If I plant a garden the children will eat the vegetables." Fort Hall Agency, Idaho.

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An Indian of Ak-Chin had worked faithfully for several days catching wild horses. He succeeded in capturing four small ones, which he sold for two dollars per head. On returning home, his wife informed him that she had sold four turkeys at \$2.80 apiece. After thinking it over he remarked, "Next year I catch more turkeys instead." Pima Agency, Arizona.

STUDENTS AT ALBUQUERQUE INDIAN SCHOOL WRITE AND PRESENT PUPPET SHOW:

"WHY OUR COUNTRY HAS NO GRASS!"

By Anne Raymond, Field Representative, Division Of Education-Information

Soil Conservation Service



Students who prepared and gave the puppet show: Juanita Tenario, Jewel Goodson, Rebecca Casquito, Eva Marie Manuel, Elizabeth Jojola, Lupita Chiwiwi, and Myrtle Hunt.

Lone Eagle -- "We will build dams to catch the water when it rains. We will build dykes to spread the water over the land when it rains. We will raise small flocks of sheep in pastures - then the grass will again grow tall; we need not leave our homes."

Students at the Albuquerque Indian School wrote and presented a puppet show as a culmination of their work in conservation.

The little play that was given first as a classroom project and later was put on to open the Art Exhibit was conducted by Mrs. Louise Florence Tschohl and her Art Department. Several members of the Soil Conservation Service attended the opening night and were delighted with the performance.

This puppet show was the outcome of a beginning study in conservation carried on at the Albuquerque Indian School. Students had made a field trip to the land and had studied conservation and the story of the upper watershed as a part of their classroom activities. One group worked out splendid posters showing different phases of proper land use; others prepared editorials for the school paper; several wrote compositions and poems promoting an interest in conservation of their land.

The photographs show the vividly dressed and carefully made puppet characters. Some of the lines they speak are equally vivid:

I believe that this year's work in conservation has awakened a real understanding of the need of proper land use and water conservation and that we can look forward to even better work the coming year.

Much of the enthusiasm and activity has been possible because of the splendid understanding and cooperation of Dr. H. C. Seymour, Superintendent of the School. Miss Lilly McKinnie has been very appreciative and cooperative throughout the class study. It has been a real pleasure to work, not only with the Albuquerque Indian School, but the students of Santa Fe.



Two Of The Puppet Characters

* * * * *

THE APACHE KNOWS NO MUST

An Apache father never says to his boy what in English would be, "You must do that." He says: "Adjineh" - "So one does." The Apache mother does not say to her child, "You must not say that." She says, "Do ba.na'go) djilni' da)", - "One does not talk about it." Apache, not at all a poor language, has no word for "must", nor for "shall", in the sense of being under a command. Why not? In its language a people reveals its way of thinking; and the ancestors of our Apaches were not accustomed to think of any outward force as making them do something or keeping them from doing something. But polite speech was also practiced in family life.

That a man should inwardly be caused to do something, the Apache gives him to understand just as the forefathers of the English and the Germans did when they used their form and meaning of the word "must", which said directly no more than that one was free to do something. That is what the Apache says with his strongest term for the common English "You must": "Aganh-nehgoh) Hna.goz)a/", - "So to do you are given room." For "You should do it," he says, "Aganhnehgoh)nzhov" - "You do it - it is good." The thought connected with it is clear: a free person is supposed to do that which he sees it is good to do.

Reprinted from "The Apache Scout", May 1937 - Sent through the kindness of a reader, A. E. Johnson of Albuquerque.

REST PERIODS FOR CHILDREN AT THE PIERRE INDIAN SCHOOL IN SOUTH DAKOTA

By Alice D. Devine, Nurse

The story of just how we worked out a rest plan for our school children here at Pierre may be of interest to workers in other jurisdictions.

We had tried rest periods for the nursery school which was conducted last year. Mr. Allan Hulsizer suggested, when he visited Pierre last October, that we try the rest period idea again for older pupils as well. We held a meeting with the advisers, teachers, nurse and the superintendent in attendance. It was agreed that thirty-six small girls, from beginners to grade five, of the average age of eight years, all of whom lived in a separate dormitory, should all have a rest period from eleven to eleven-thirty, and from four to five every day. Similarly, fifteen boys, of the average age of seven years, were to have a rest time in the primary room from eleven to eleven-thirty and from three-thirty to four.

Less arbitrary rest periods were suggested for a group of fourteen girls whose average age is thirteen and for twelve boys whose average age is fourteen; also for a few others. The minimum for these older ones is one hour per day; some rest longer.

How did we pick the ones who needed the rest? It was safe to assume that all pupils in the primary room should be included. The older children were recommended for medical examination by their advisers - or in some cases by their teachers. The final decision was made by the adviser and the nurse jointly: it was agreed that no one person should have sole recommending authority to put children in this special group.

This rest group does not, of course, include cases of actual sickness, which are quartered at the hospital. Rather it includes the children whose appearance, lack of response and evident lack of stamina point to the need of some relaxation during the long day without the need for hospitalization.

The question of a place for the rest naturally came up early in the plan. The classrooms were full and the hospital is small and always full, so the logical answer was the dormitories. The pupils use their own dormitory beds under enough supervision to insure that the rest period does not become one of hilarity and activity.

The formation of this definite group does not, of course, exclude other pupils from occasional daytime rest. The pupils have shown a marked recovery of alertness and enter into the rest of the day's activities with increased interest and vigor. We are all enthusiastic about the results.

THE NEW COMMUNITY BUILDING AT ODANAH, BAD RIVER RESERVATION, WISCONSIN

By Isabelle Rufus, Works Progress Administration



The Community Building During Construction

The new community building at Odanah is finished. The material was furnished through Indian relief and rehabilitation funds and the labor, performed largely by local Indians, was paid by the Works Progress Administration.

The opening of the building in April was a great local occasion. Mr. J. C. Cavill, superintendent of the Great Lakes Agency, Frank Smart, Father Cyrius of St. Mary's Church, Mr. John T. Kendrigan, registrar of Northland College, and Robert Stoddard, seventy-year-old Chippewa, spoke. The speeches were followed by dancing, singing, and general good fellowship.

The speech of Robert Stoddard, which was interpreted from the Chippewa tongue by James Scott, follows:

"My friends: I am a full-blood of Chippewa Indian descent and a member of the Bad River Band of the Lake Superior Chippewas. After listening to the eloquent speeches made here this evening, I am reminded of what I was told in my boyhood days by my grandfather. He told me what he saw in the future, what invention would do in the way of the development of this country, and that if I took care of my health I might live to see the changes wrought by this development. Being now threescore and ten, I am happy to be living in this era. I gave heed to the advice given me by my grandfather and being hale and hearty, I hope that the Great Spirit who controls the

destinies of men will grant me the additional years necessary to reach the hundred mark.

"My grandfather told me also that education would play an important part in this era; and that educational training and success in this new industrial age would go hand in hand. How did those people who had never had the advantages of an education, of travel and knowledge to be gleaned by extensive contact with the whites, know this? This is practically the same thing that Mr. Kendrigan of Northland College has just repeated. He stated why he liked this country. He liked it for its bigness, for its richness and for its incompleted state; the latter which creates opportunities for making a living in the work of its development for those living in the generations to come.

"The Indian was placed here to live. His country was a great island. In every direction he was bounded by water. The Great Spirit provided for his wants so that he had little to worry about. The Great Spirit had said to the Indian, 'that which I provide, will not harm you. You may call this your home, an island; it is your dish; and some day your brother shall come to visit you.'

"Generations had passed; then one day my ancestor had a vision. As he stood on the shores of the great Atlantic he saw a strange craft far off in the blue waters. It was manned by human beings, men like himself. The vision was in reality a prophecy of the landing of the white men on the shores of the Western Hemisphere.

"Those who first found the Indians here did not find them without clothing; they were dressed after a style of their own; neither were they barefooted. They were civilized to the extent that the laws of nature and man were seldom violated and when the first white settlers landed on the shores of this continent, they greeted them not with hostility, but with friendship and marked civility.

"The Indians of the old school have always taught their children certain principles which were more in accord with the Commandments of God, proclaimed to mankind from Mount Sinai than anything else; and besides this, they were taught to be courteous and hospitable to their fellow men. These precepts have been handed down from generation to generation and the things that have been taught me, I have always endeavored to observe. That is why I believe I have been allowed to live the span of the many years of my life, and that I shall live to see the century mark.

"I am confident that every member of the Bad River Reservation feels as I do on this occasion and I want to say in their behalf that we feel very grateful to those who have made this building a possibility and we hope that the Government officials present here tonight will convey to the Great White Father at Washington this thought and that we feel thankful for the care and consideration the Government has given us all these years.

"The dedication of this building shall always be an outstanding event in the history of the Bad River Reservation. The building fills a long-felt want and the many ways it will serve the people has already been ably defined by the speakers who preceded me.

"The drum which I have here is used only on very rare occasions. It is an original dream drum of the Lake Superior Chippewas and the sounding of it through this building shall indicate the Indians' highest contribution in this dedication, an expression also of their heartfelt appreciation; their pledge of unwavering cooperation in the maintenance of the building, to the end that the joy which the Indians of Odanah feel on this occasion may be a continuous joy, not only for this generation, but for generations yet to come."

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HOW TURTLE MOUNTAIN RESERVATION IN NORTH DAKOTA GOT ITS NAME

The origin of the name "Turtle Mountain" has three local explanations. The first was given by Ka-ne-na-to-wake-chin (Mirage), a very old Indian who sat in his lodge smoking his kinikinick. He said: "Long, long ago a party of Chipewa Indians saw a big, a very big turtle climbing up the east slope over there. They told the 'Metis' and now everybody call it Montagne du Tortu -- Turtle Mountain."

Corbet Bercier, another old-timer, after saying that the mountains have always been called "La Montagne du Tortu" probably because there were so many turtles in the lakes, laughed and said: "There is another reason. Many years ago three McGillis men, Corbet, Jerome and another, all big men, found a big turtle near the west end of the mountain toward the Souris (Mouse) River. He was so big; they all stood on his back and when another man lit a fire under the turtle's back end, the turtle walked off with the three men." So they call this place 'Turtle Mountain.'"

However, most of the old-timers here seem to agree that the name comes from the general outline of these highlands as seen from the Canadian side - the head of the turtle near Deloraine, Canada, the tail near Rolla, North Dakota.

Butte St. Paul

The highest point in this section of the country is known as Butte St. Paul. We are told that in the early days of the buffalo hunt the priests used to accompany the Indians on the hunt. While on one of these expeditions accompanying a buffalo hunting party, Father Belcourt is said to have climbed this butte and set up the first cross there, blessing the butte and naming it "Butte St. Paul." This was in 1853.

OUR SCHOOL GARDEN

By Lillian Zantow, Teacher - Grades 3 - 4

Warm Springs Boarding School, Warm Springs Agency, Oregon



Our Garden

For our language work we wrote letters to seed companies for catalogs. While we were waiting for these we made plans for our garden on paper. It was decided that a plot of ground twenty feet by twenty feet, near the school, would be an ideal place. Spaces were arranged for several vegetables and two circular flower beds.

When the catalogs arrived they were carefully studied. Pictures of vegetables and flowers were cut out and descriptions attached were used for reading charts. Our choice of garden seeds were those well-known to the Indian children. This material was used for word study and spelling.

Since the weather was too cold for planting we spent our time starting seeds indoors. Carrots were planted in egg shells and beans in paper boxes. Each pupil had the care of the seeds he planted. Some of the seeds were soaked in water as an experiment.

The Warm Springs Reservation is located in north central Oregon with an elevation of about 1500 feet. Until recently there was no irrigation project which would insure enough water for family gardens. But now with the irrigation project complete and with good agricultural practices being stressed throughout the Agency program, it was felt that the school, too, should help in this movement.

* * * * *

What makes a seed grow? How long does it take for the leaves to come?

When these questions began to come early in the spring, I decided that something could be worked out so that the children could answer their own questions.

We talked it over one morning and decided to plant a vegetable and flower garden. Forty-five minutes a day were set aside for a garden period and eighteen pupils were permitted to work in the garden at this period.

Then the garden work began. The plot was measured and the boys dug holes for the posts. The girls helped make the fence. Chicken wire was stretched around the enclosure, leaving room for a gate. As a surprise one day two of the boys exhibited a gate made of old lumber, skilfully hinged with pieces of rubber hose which they had found.

With two new spades and three rakes we were able to prepare the ground. In order to identify each vegetable planted, small boards with the names of vegetables were placed at the head of each row. We planted snapdragons and larkspur in the flower beds. Morning-glories were planted along the fence around the entire garden.

With each day's work the pupils have been more and more enthusiastic in watching developments. The interest shown by the pupils and their eagerness to have a garden at home has made me feel that this has been a worthwhile unit of work.

* * * * *

BURIAL CUSTOMS OF THE CADDOES

By Alice Bobb - U.S. Indian School, Chilocco, Oklahoma

On the day that death occurs, there is the usual stillness. The body is laid out in the burial garments and the relatives stay up all night with the body. They then take the body to where it will be buried. There the family and the relatives camp. They usually bury the dead after one or two days' watch. The clothes and other possessions of no value are tied in a bundle and hung at the head of the grave for six days.

At the end of six days, a small house is built - the length of the grave. This house contains a small square hole in the side of the roof which is put there for a purpose. The clothes are then burned and a feast is given in honor of the dead.

Then every year, for three or four years, they give another big feast and at each of these feasts, the most loved, or the closest relative, gets a dish and takes a teaspoonful of everything on the table and puts it through this little square hole in the roof of the grave house. This house is said to be built for the protection of the spirit of the dead. The food is put there to feed the spirit as well as to pay honor and remembrance.

This Indian custom is still followed by most of the older Indians of the tribe. They also sometimes bury their dead in their own back, or even front yard. That is one reason why the graves of the Caddoes are scattered. Some may even have been plowed over by the white farmers. The Caddoes are falling more and more into the white man's way of caring for their dead because of this.

"THE COLORED LAND"

"The Colored Land", written and illustrated by Navajo children and edited by Miss Rose K. Brandt, Supervisor of Indian Education, has just been published by Charles Scribner's Sons. It tells in simple language and vivid photographs the story of Navajo life. Accompanying the text are the poems written by Navajo children in Miss Evangeline Dethman's class, and the spirited drawings which the children drew to illustrate their poems. The drawings are reproduced in brilliant color.

Although the poem which appears at the beginning of this page has appeared in "Indians At Work" before, we cannot forbear reproducing it again, together with the picture of the school-escaping pony which accompanies it.

Miss Brandt is to be congratulated on having caught, within one small book, so much of the feeling of the Navajo country and the vitality of its children.



IF

If I were a pony,
A spotted pinto pony,
A good racing pony,
I would run away from school.
I'd gallop on the mesa
And I'd eat on the mesa,
And I'd sleep on the mesa,
And I'd never think of school.

REVERBERATIONS FROM A CATTLE ASSOCIATION MEETING

By C. A. Flatness, Stockman

Tongue River Reservation, Montana

A stock association meeting was in full swing. The seventeen directors occupied their chairs with dignity. The extension personnel, members, and visitors were grouped around them. Complete silence reigned as the president read, one by one, the names of applicants for repayment heifers. As each name was read, the secretary asked the prepared questions: Does this man keep up his fences? Does he attempt to put up hay? Does he attend numerous rodeos? Does he cooperate with his neighbors? Is he interested in live stock raising? A call for discussion by the president, voting, and an applicant was declared eligible or ineligible for receiving the heifers.

Sounds of approval or disapproval came from time to time from the visitors grouped in the back of the room.

Suddenly there was a violent commotion among the visitors. A chair banged to the floor. With loud angry words spoken in his native tongue, an old man stumbled to the front of the room and called loudly for the interpreter. His arm was outstretched; his eyes blazed. Perspiration streamed from his face.

"Why did these men," pointing to the directors, "have to go into a man's whole life just because he asks for cattle? No good! Thirty years ago cattle were given out on this reservation. Anyone who asked for cattle got them. Too much red tape; maybe in the end the directors and government men get all the heifers. This digging into a man's life is no good. Of all the papers on the desk, only about one-half are going to get anything. Why not give all people cattle? This would make everyone happy and this reservation has good grass and water. I say give everyone cattle - not just half."

He sank into the nearest chair, exhausted.

The president rose from his chair and looked over the members gravely. Who could best answer the old man? According to Indian custom, a young man should not disagree or argue with an old man. His eyes rested on a young full-blood director who could scarcely speak a word of English.

The president said, "Will you explain to this man and to the visitors why we are selecting certain ones to receive repayment heifers?"

The young director spoke in his native tongue. The interpreter repeated it to the others.

In a mild voice he said, "Uncle, I am glad you asked these questions. It shows you are looking out for our rights. We feel like you do, that all these men asking for cattle are good men; but all are not good cattlemen. I will explain. You said thirty years ago cattle were had for the asking. My father tells me this is true, but at that time there were no fences and no allotments. Grass and water belonged to everyone. The cows were like wild deer over the reservation and outside. The government furnished rations for men to watch your cattle. The only time you thought of them was when you were hungry, or at shipping time.

"Look out over this land that you and my father roamed on. Fences like spiderwebs. The springs have fences around them. There is no free water or grass. If you turn your cows loose, what would they eat and where would they get water?

"If you take good care of your allotment, put up hay and keep good fences, you do not want cattle belonging to some other man who is lazy to come in and eat up what you have.

"This is why we choose good people who take care of their allotments.

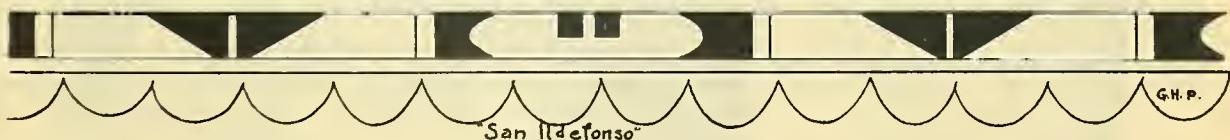
"Uncle, think again of the names we have turned down; they are good people, but are they trying to make a home on their allotments? They are living in villages and sometimes see their allotments once in a whole year. How will these men take care of cattle and take care of your allotment? You are a good worker but do you want to take care of their cattle while they go to all the rodeos and celebrations and live in towns or villages and never take care of their cattle until they are hungry? If their cattle eat up your hay, you will have none for yours; if a cold winter comes, your cattle will die the same as his. This is not fair.

"Now you see why we take names of people who are working hard. We want to be fair with everybody."

The young director sat down. A "haw-a-ha" could be heard from all over the room; nods of approval were seen.

"You have made me understand," the old man said in his native tongue. The business was all settled. The meeting adjourned. The directors and members laughed and joked after the meeting. They were satisfied. A good piece of work had been done.

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PLANTING GERANIUM SLIPS IN THE HOME MAKING CLASS AT LAC DU FLAMBEAU
INDIAN SCHOOL, WISCONSIN.

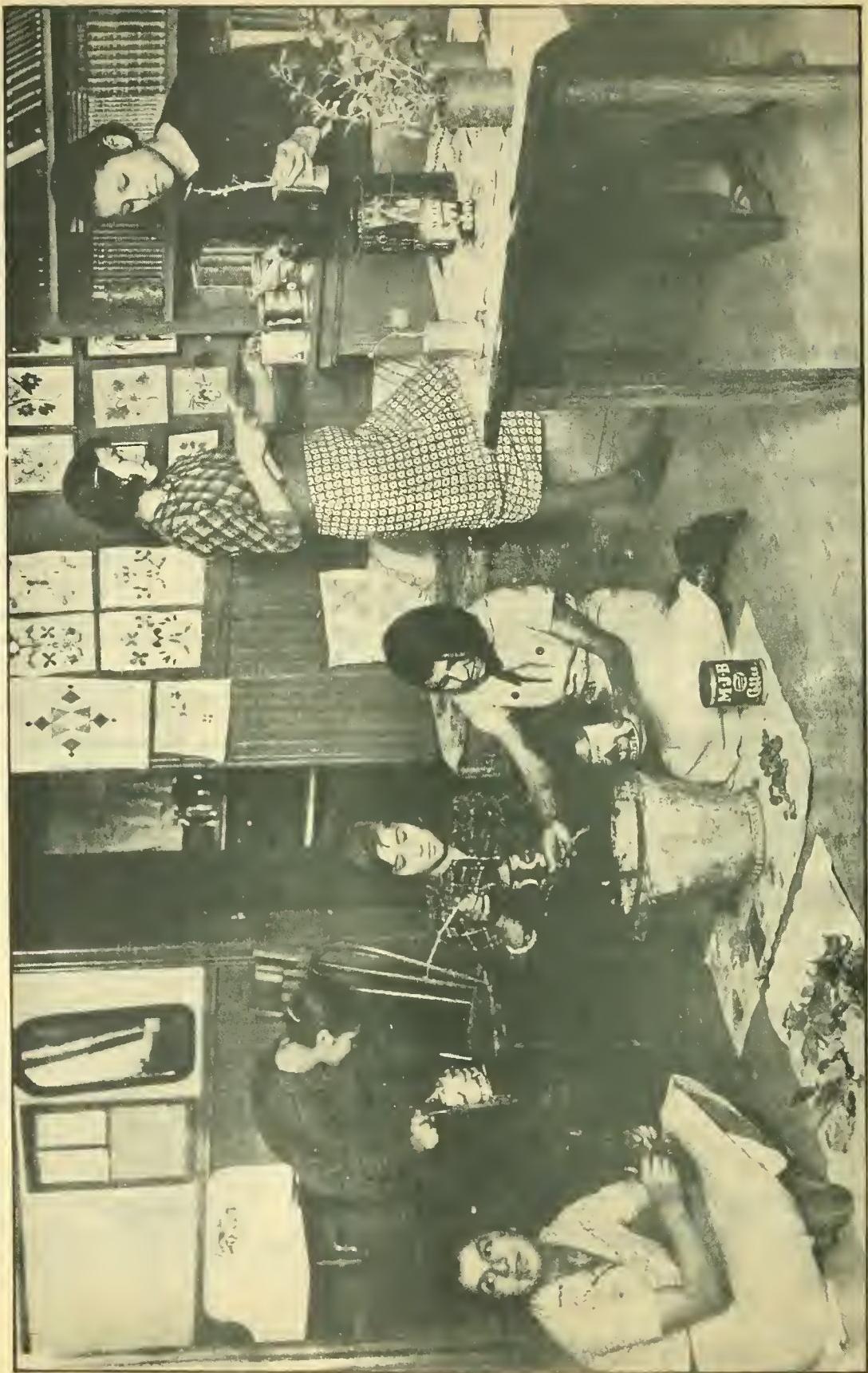


Photo by George L. Waite, Wauwatosa, Wisconsin.

STATISTICS SECTION IS WORKING TOWARD MORE COMPREHENSIVE
AND SIMPLER REPORTING OF STATISTICS

By Georges M. Weber, Statistician, U. S. Indian Service

The statistics section under direction of the new planning group mentioned in the June 1, 1937 issue of "Indians At Work" is engaged in a careful and comprehensive study of all statistical report work now required from the field by the various divisions of the Indian Service. That the work of preparing reports has grown to proportions highly burdensome to the field staff and that there has been overlapping by different divisions, inconsistency in terminology and inaccuracies in the data furnished, have been known in Washington. In view of this, the Commissioner, in a memorandum of last February, stated that "the statistical work should contemplate a broad and searching study of our reporting system, looking toward simplified paper work of greater apparent significance and more many-sided usefulness and to the building of statistical records which will serve as a practical measure of progress."

Within the limits set by the requirements of adequate data for budgeting, for program planning, for administrative control and for the needs of other Federal Government organizations which may from time to time be concerned with various Indian problems, it is proposed, therefore, to work consistently toward a reduction in the amount and variety of report work called for from the field staff. It will be the definite policy of the statistics division to scrutinize each report form for the purpose of eliminating all parts that represent duplications with other reports, all parts that are more costly in field time and effort than the results justify and all parts representing compilations or computations which can be made by the statistical staff in Washington.

It is believed also that a good deal of time and energy may be saved not only to field personnel, but also to the Washington staff by rearranging certain report forms so as to gain clarity, simplicity and compactness.

There has been too much justification of the criticism that much Indian Service statistical data is unreliable and of limited usefulness. The correction of this condition is one of the immediate concerns of all of us. Only as the data sent in from the field are based upon accurate counts wherever possible, can they be of any real value. Although the absolute accuracy of accounts required in bookkeeping can never be attained in measuring and recording economic and social changes, it is important to avoid guess or broad estimate and to seek numerical facts as definite and concrete as possible.

It is hoped that the steps which are being taken to lighten the burden of statistical work on the field personnel will at the same time make it possible for them to cooperate effectively in raising the qualitative standard of the date submitted. Suggestions from the field will be appreciated.

* * * * *

COMMUNITY MEETINGS AID TO PROGRESS, KIOWA AGENCY INDIAN WRITES

Dear Mr. Collier:

I have been wanting to send you some write-ups about our programs which are held once a month in our community under the Kiowa Agency at Anadarko, Oklahoma. These meetings are held in Mountain View, Oklahoma, on the second Friday of each month.

These programs are sponsored by Emergency Conservation Work under the Kiowa Indian Agency. At these meetings we get some of our good white friends to talk to our Indians to work together and stay together and work with our Indian Service people who are trying to help our Indians to be self-supporting and work in harmony with everything they undertake to do.

We want to invite you to attend one of our meetings next time you are in Oklahoma. I know that the Indians will be more than glad to have you.

The Indian Emergency Conservation Work has done more for our Indians in the way of supporting their own families and saving their income and managing their own affairs. It has done more for our young people who live off the old Indians and depend on the old people to support them all the time. But now the young Indians can get work from the E.C.W. and support their families. I wish that more work could be given to our Indians on the Kiowa Reservation.

At our meetings the Indians sing and talk and discuss things which they do not understand, with the help of our good white friends and our Agency staff.

I hope that more meetings of this kind can be started in other communities. I know that it has helped our Indians in this community and I know that it will help other Indians in other communities.

I have been a Leader for four years under the I.E.C.W. under the Kiowa Indian Agency, and I am very proud of the Indian Office for what they have done for our Indians.

Very respectfully yours,

(signed) Robert Goombi,
Mountain View, Oklahoma.

A MOVING NOVEL SINGING AN INDIAN SONG

By D'Arcy McNickle, Administrative Assistant - Office Of Indian Affairs

PEOPLE ON THE EARTH - By Edwin Corle
New York: Random House - \$2.00

If you go beneath the surface, you can find plenty of reasons why a book as discerning as Edwin Corle's "People On The Earth" was not written before our day. But when you read a book about Indians which is as authentic and as moving as this, you wonder why it was so long in coming. Mr. Corle makes it seem easy. The reason, of course, is that, like the dog who in a sudden ecstasy of the taste of earth rolls on the ground and stretches his spine from nose-tip to tail-sprout, the author has lain down with his material, opened his pores to it and has come up fairly singing. What he writes has that casual richness which words and imagery inevitably have when they come by osmosis out of a rich blood stream. And here the blood stream is indubitably Indian.

When things were right they could be made to stay right if you were careful and if you knew the secret of living so that you didn't upset the perfect balance of nature. Finding that harmony of existence was every man's job, but no man could hold that harmony forever. Only the gods could do that, and sometimes even they had their troubles. Certainly no man could sing the same tone constantly . . . Things had to change a little and that would upset the balance and the harmony had to be found again.

Call it fatalism, or quietism, or Epicureanism, or what you will; it is Indian. And when you add to it poetry as fine as:

Amid the lightning
Amid the lightning zigzag
Amid the lightning flashing
 Comes the rain
 Comes the rain with me.

then you have a sense of the sustaining power which lives in that blood stream.

Red Wind's Son, off-handedly renamed Walter Stratton by an itinerant preacher, who in later pages falls from the grace of his own self-infatuation, sketches for us in about fifteen years of his life, from childhood to young manhood, the saddening spectacle of what takes place when any civilization however richly endowed sets forth to teach its glories to the "inferior" races. If the story of the American Indian could be told often enough and

flamingly enough to deter any race or nation in future from undertaking to preach of its preordination, the redskins would not have bitten the dust in vain. But that is another matter. Red Wind's Son got schooling, got white men's ways, got a distaste for dogma, whether the dogma of his blood-brother Crooked Arm, or the equally obnoxious dogma of his foster parent; but he never got carried beyond his depth. In the end he went back to find a "path of beauty" somewhere near the starting place. Not that the testing was entirely fair. The white people whom the author brings in to attend to the warping of the boy's mettle are run-of-the-mill hypocrites and cultural lightweights.

Perhaps this is the book's one weakness, this loading of the dice of incident against the admittedly stupid invader of Johanoai's land who first made himself known to Red Wind's Son on the fearful wings of a United States Army plane, whose shadow fell across the lives of all that people.

Call this weakness if you will, and have done with it. The book is still one of the most moving, one of the warmest and most genuinely conceived studies of Indian life that American fiction has yet attempted. And Edwin Corle, one feels sure, will yet write an even better work of its kind.

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VISITORS AT THE WASHINGTON OFFICE

Among the visitors who have been in the Washington office recently are: Superintendent William R. Beyer, of Fort Berthold Agency, North Dakota, who is accompanied by one member of each of the tribes at the jurisdiction; Superintendent Raymond H. Bitney, of Red Lake Agency, Minnesota, who was accompanied by Peter Graves, Chippewa; Superintendent Walter B. McCown, of Kiowa Agency, Oklahoma; Superintendent Ernest R. McCray, of the Mescalero Agency, New Mexico, who was accompanied by a delegation of Apaches; Superintendent Fred E. Perkins, of Shawnee Agency, Oklahoma; and Superintendent Coulson C. Wright, of Uintah and Ouray Agency, Utah, who is here with a Ute delegation.

FROM I.E.C.W. REPORTS

Construction Of Dams At Pawnee Agency (Oklahoma) We have had a good week to put in check dams. The boys are taking much interest in their work as our record shows having completed five of seven dams this week and we should, within the next few days, move to another location. We had Mr. A. B. Finney, the Camp Supervisor, visit us this week. We started the week off with having a half-hour conference with the boys; stressing the need of safety-first. The boys took interest and a couple of them expressed their appreciation for the interest the supervisors have shown in behalf of our Indians. Frank Wood, Leader.

Progress At Crow Creek Agency (South Dakota) Weather conditions for the week were good; no rain or bad weather to hold up the work. Everything went along just fine. All tractors and machinery are in good working order. The pipes for the spillway are in place and are being covered with dirt. The emergency spillway is about completed. Our Project Manager, Mr. Borgerson, was on the job with us nearly every day and gave us credit for our fine work.

Dam Maintenance At Rosebud (South Dakota) This group of men is engaged in getting the loose material from out of the spillway. This material is being put in the back slope to bring the slope up to standard. Some of the material is being put in the top for hump. The material from the spillway is good clay and works up very nicely. Plans

for putting in the spreaders are ready and excavations are to be made this coming week. R. Apperson, Principal Foreman.

Reports From Warm Springs Agency (Oregon) The men working at Simnasho on the Happy Valley Dam are busy cutting the trees down and burning the brush and limbs. The CCC boys are building the dam in connection with their soil conservation program and our men are clearing the creek bed of brush and timber.

The platform and shed for the marine pump at the sawmill is completed.

The grounds around the camp have been cleared of rubbish which has been hauled away. F. Murdock.

Activities At Standing Rock (North Dakota) From nineteen to twenty-six men were employed this week on project #12A-150 and seventeen to nineteen teams. One caterpillar with bug. Teams moved 2400 yards of earth while the caterpillar hauled in approximately 350 yards. Caterpillar was on a standstill for two days due to engine trouble. Everything in connection with work on this project has been satisfactory. Project Manager, Fred Anderson, was on the scene Tuesday. From four to thirteen men were used on project #12A-168 and teams were employed also. Work consisted of fencing, riprap and raising the dam at low points.

640 yards of dirt placed. I had four men working on Irrigation proj-

ect through the week under supervision of J. O. Zauk, Farm Agent. Joseph Murphy, Foreman.

Spillway Protection Work At Fort Peck (Montana) We have six crews working on various projects at the present time.

Dam No. 131 was completed this week and the crew is now working on the deep cut spillway which will soon be completed. All of our dam crews have been engaged in this type work for the last two or three years.

Our first-aid man has been visiting the camps regularly and is giving the men typhoid fever shots at the present time.

For recreation the crews have organized ball teams and practice every night and Sundays. The next game will be played between the crews on the west end and the crews on the east end.

Many of the men working on different projects had a pleasant trip last Sunday when the project manager gave his permission to use one of the trucks to take the ball team to Wolf Point to play ball against the west district. George Kirn, Sub-Foreman.

Telephone Maintenance Work At Tongue River Agency (Montana) Up to date, all telephone lines are working fine. We have telephone directories in all the phones on the reservation. All lookout tower phones are installed and ready for use. We have put in six mine phones at various places where they were needed the most. We have checked 50 miles of line - tightening guy wires, replacing broken insulators

and broken brackets when necessary. There are two of us working on the program at the present time. Frank Farr, Leader.

Dam Construction At Salem Indian School (Oregon) A shear derrick was erected to let thirty-five cubic yards of washed-in silt out of the ditches onto a truck for hauling away. It was necessary to remove this silt from between the two coffer dams in order to place a floor concrete form 8' x 12' x 3' which could be laid in the ditch bottom. A pump was installed to help keep seepage of water out of the ditch so that the men could remove the silt and place the form.

During the week one ditch 3' x 4' was excavated to change the main channel of the ditch while the dam is under construction. James L. Shawver.

Activities At Fort Hall Agency (Idaho) 60A: Removed forms from water tank foundation. Erected fence around mill. Cut and fitted pipe from water tank to trough. Repaired trough at second mill, completing pipe and sucker rod in same well and leaving 100 per cent complete. Repaired and connected pipe on Cedar and Rawhide Springs. Spent one-half day installing screens on fish ponds. Removed troughs from two wells to be replaced by larger ones. Lowered 50 per cent of pipe in third well in Bannock Creek.

96: Fence Maintenance - 80 posts set new. Reset old posts and stretched 40 rods of wire on the south boundary.

97: Pasture Fence on Portneur River - 160 holes dug and 40 posts

set. 60 rods of old fence torn out, to be replaced so as to line up with cattle guard.

88: Hauled gravel on Portneur River Road to fill washout. Derrick of pile driver raised. Harry Hutchinson.

Clearing Right-Of-Way At Colorado River Agency (Arizona) In order to get as much of the heavy brushing done while the road engineer was available to stake out the center line of the new road, practically all of the men were put to clearing right-of-way the past week.

It makes the job much easier when we can work with the Roads Department as there is no guesswork as to the routing of the line. With the center of the new road definitely established and staked, no doubt remains as to the future maintenance and upkeep and we feel that the work done now won't have to be done over any time soon. A. W. Chisholm, Telephone Foreman.

Camp Activities At Yakima Agency (Washington) The majority of Vessey Springs' field activities were taken up this week by the fire at "Twenty-five-mile Creek", a few miles south of here which started late Sunday evening and continued until Thursday. With only a few spot fires smoking Thursday, several men were detailed to keep a close watch over these "smokes" that were left until they had completely vanished.

A portable fire pump and over two thousand feet of hose were brought into use to pump water some eighty feet up and over a hill to extinguish the larger, smoldering,

stumps and logs. This fire tended to illustrate to new enrollees how fast a fire can spread and how quickly they can be extinguished under efficient leadership. Roy Rice, Camp Clerk.

Truck Trail Construction At Keshena Agency (Wisconsin) Trail work progressed favorably on the two construction jobs. One and a half miles of grading has been completed on the Sand Lake Trail. The right-of-way for the Camp 24 Trail has been cleared.

White Pine Blister Rust control work was started in the South Branch area. Work progressed well in spite of the fact that not all of the bushes have leafed out. Two separate stands of pine are being worked with two crews.

The telephone crew continued brushing out the South Branch line and taking care of some minor trouble on the lines.

The hot, dry weather near the end of the week made it necessary to maintain a crew in readiness of a forest fire. Walter Ridlington, Project Manager.

Activities At Cherokee Agency (North Carolina) Work is progressing fine for as small a crew as we are now working. We are working the Trail Builder two shifts each day.

We have a drill crew, drilling the ditch lines and a crew on Truck Trail Maintenance and the remaining men are busy installing culverts, cutting right-of-way and other odd jobs. J. W. Libby, Production Supervisor.

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